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AN ARCHDEACON AMONG US.

Canon Farrar could not have been

heard to better advantage than in

Washington. Audiences cultured,

intelligent and thoughtful have greeted

him, and his themes have been those

best suited to his powers.

No tribute to Canon Farrar's sound-

ness or earnestness as a thinker and

teacher is necessary. To say that he

has talked to attentive listeners is to

say that he has left a deep impression, soon

much good seed and left behind him

many treasured thoughts.

His visit will long be remembered,

and his own verdict, that he has

spoken "the plainest truths of God in

the simplest speech of man," will be

accepted as the highest tribute that his

desires or deserves. Canon Farrar has

both honored and preached among us.

His lectures were sermons and his ser-

mon was a lecture.

In the works of two great poets as

much as in the words of the Savior of

mankind, he reverently sought and

pointed out their religious teachings

with a master hand. None of Canon

Farrar's hearers will ever turn to the

chapter from which he took his text or

the poet to whom he rendered tribute

without a conception more complete

and an appreciation more intense for

having heard his earnest words. Those

who cherish what he has left behind

him cannot fail to experience a keen

regret that his work was marred by a

display of tact and taste so much less

perfect than his thought.

He was guilty both on the lecture

platform and in the pulpit of some

errors of taste that built up barriers

between himself and his hearers' full

sympathy which he had trouble in beat-

ing down again.

In his Browning lecture he gave his

hearers to understand that the tribute

which an American poet had rendered

to Robert Browning, should also them

an appreciation of the bard which they

could not otherwise be expected to

have.

Again he insisted that he did not

expect anywhere else in a young and

uncultured country to find an audience

that he could interest in poetry such as

Browning's. Again he paused, after he

would not translate it because he had

been informed that his audiences were

familiar with the classics.

It can scarcely be questioned that

these three remarks made it the more

difficult for Canon Farrar to gain the

full sympathy of his hearers. An

American audience has too much self-

consciousness to wish to be told that it

looks to American literature to tell it what

to admire in English literature. A

Washington audience has too little self-

consciousness to wish to be told that its

classics have not thought or culture

enough to properly appreciate a poet.

An average American citizen would

leave it to Canon Farrar's taste whether

he should use a Latin or an English

phrase and to his discretion whether he

would or would not translate a Latin

phrase when used, but such a homely

object to being patted on the back

with the assumption that he under-

stands such a phrase. If he does not

understand it he does not care whether

the lecturer thinks he does or not, and

if he does not he does not like to be so

plainly told that he should.

In Canon Farrar's admirable sermon

there was also an error of taste more

painful than any of these. His audi-

ence was gathered from many parishes

and many denominations. Many of

his hearers were earnest and thought-

ful churchmen, who came to hear a

profound and sound theologian on

questions to which their own most

studious thought had been given. Many

missed the service of their own

churches and the words of their own

rectors for the purpose of availing

themselves of an opportunity of hearing

a man of whose breadth of thought and

depth of learning churchmen of two

hemispheres gave tribute. This audi-

ence was very complimentary to the

Canon, and had a right to be appreci-

ated. He could have better appealed

to the best element of his audience by

addressing himself to it. When he ad-

dressed the sight-seekers and cynics

and critics it is doubtful whether his

rebuke benefited them, and it could not

see his gown or criticize his man-

nerisms. The good Canon could have

afforded to overlook the fact that

the wide embrace of a large

audience was not to be seen him as they

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